1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

fathoms. Some were made of *yasa kiki*, a thing like a fan adorned with bark cloth and hala and tied to a long coir string. These pennants are now called *kuila*, but it is not known where the word comes from; the Fijian is *tawake*. In Lakemba and Ongea the pennant is tied high up the mast; in other places, lower down; but no canoes were allowed to come into Lakemba with pennant flying except those of a nobleman or a great sister's son (*vasu*) (p. 40). 501

If a canoe belonging to commoners came in they lowered the sail outside the passage and paddled in. Otherwise they would be beaten. On arriving opposite the landing place commoners sang out, "*O oa.*" If a whole fleet were coming, the commoners would wait till all arrived and come in together, salute, beach their canoes, and go to Big House to report. It was forbidden to pass on the outrigger side, that is to the windward, of a nobleman, because the nobleman's canoe would be lower. If a canoe coming in were to pass on the outrigger side of a nobleman's canoe which was just about to leave, the commoners would land and bring a whale's tooth as a supplication because it was unbecoming towards a nobleman. In such a circumstance they need not be introduced by a herald. 502 565

If a canoe is wrecked and the crew reach land the people of that island make a feast for them and give them clothes. The crew go home and prepare mats and sheets of bark cloth and some time or other bring them to the chief of the island. 502 731

If a shipwrecked man lands in safety, his people hold a feast called *i mburua mbula*, a "living death-feast." [574]

FISHING

Net Fishing

Fish are most abundant round the north coast from Waitambu to Nasangalau, because the reef is farther out and mangrove trees are plentiful there. 226

The *nungga* is the choicest fish, yet the *sangga* is the fish for nobles, probably because of its great size. The head of the fish is given to the chief. Some fish are poisonous at certain times of the year. [565]

Cetaceans, classed as fish, are not eaten. One kind of porpoise which comes up vertically, is said to be chief (*turanga*) among porpoises. Turtle is also classed as fish. [825] [226]

The word *nggoli*, though a general term for fishing applies more particularly to fishing with nets.

The usual method of fishing is by driving into nets The women blacken their faces with soot or powder them with turmeric as a protection,

1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

for a race. Excepting the winner's prize, the things go to the craftsman who built the fence. The wives and sisters get the first batch of fish caught in the fence. 226

Line Fishing

Line fishing is indulged in by the men. Hermit crabs and *kaiki* crabs and small fish are used as bait.

Shark fishing is Tongan and is rarely practised nowadays. A bait is thrown overboard to attract the shark, to a Tongan song: *"Wili mai, wili mai, wili mai, malie"* (Come, come, come, well done). When the shark's fin appears the fishermen say, *"Ma anu* [bis] *ko'eku pele koe* [bis]" (Rise; you are my friend). The shark rises and the whole fin becomes visible. As he approaches to take the bait he is noosed and hauled aboard.

Young sharks are said to be born blind.

There is a kind of *sinu* plant called shark's *sinu*. It is the shark's bud; when the shark is born the *sinu* buds; it is closed so that the shark does not see at birth and is called *mbulumbulu* (closed-eyes). When the bud bursts the eyes of the young shark begin to see in the water. [825 834]

Octopus is caught on a line with a sinker, a Tongan method, no longer used. The sinker is a rounded cone, cut probably from a stalactite. A cowry is tied on the stone, a tail is made from a root of a coconut palm. This stone is trailed behind a canoe in which the fishermen paddle as fast as they can, jerking the line and singing, *"Lele feke, puli le feke"* (Run octopus, cowry octopus). The octopus mistakes the stone for a rat, and fastens onto it.

The enmity of the octopus for the rat is explained by the following tale:

The rat was once being conveyed across the sea by an octopus. As soon as the land was near the rat dropped dung on the head of the octopus and swam off. Since then the octopus hates the rat and always goes for it. The black stuff ejected by the octopus is the rat's dung. This is an ancient tale, a thing from the beginning. [539]

Fish Spearing

Fish spearing is also the work of the men. It is not practised much, at least on the south coast. The Fulanga men are the most skillful. The spears usually have three or four diverging prongs.

Sometimes parties go out to a deep pool surrounded by flats on which there are only a few inches of water at low tide and there gather a kind of black sea slug (*loli*), put them in baskets, mix with sand, and stir and rub them till the blood oozes out. They are then thrown into the hole. Then each man takes his stand on a stone and guards one of the channels. 226, 228

1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

granted it; but Tui Vakano heard that Tokairambe was bound; so he went over to Moala, to Vunindawa, bound the ancestor god of Moala, broke up his comb and drove him away. That is why Lakemba is not subject to Moala. 539

In times of drought the nobles of Tumbou formerly cut firewood and took it to Vakano to be their entreaty-gift to Tui Vakano, that rain might fall. 782

They took it to the temple and prayed, "We have come. Grant that rain may fall. There is too much sunshine. Nothing prospers."

The priest shivered and answered, "Return, nobles of Tumbou, take horse-taro leaves as a protection for your heads." When they reached the gulley they cut a leaf and made an umbrella of it. When they were only half way to Tumbou the rain fell. They also cut firewood to get a fair wind.

Tui Vakano was embodied in a bird called *kaisevau*. If anyone threw a stone at a *kaisevau*, he fell ill and begged mercy of Tui Vakano.

LOMALOMA

There was a female spirit in Tuvutha. 539

Tutumatua was returning along the beach from fish spearing. The woman was bathing in a spring, and her clitoris floated down as far as the sea. Tutumatua looked down and saw it; he turned it over with the butt end of his spear, and said, "This is like a hair of something edible." He followed it up and found the woman in the water, and proposed they should lie together.

The woman said, "Very well, where shall we sleep? Go and pluck leaves of some tree on land to be our bed."

Tutumatua said, "It is too long. That only is certain which is quick." He was impatient, so they had connection in the water; but his private parts, his legs, and his whole body were engulfed in her and only his head was visible. Then he entreated, "Be gracious, lady, and let me live. My entreaty gift is that I shall not again come to the spring in Tuvutha." She stood up and he fell out. There are two places Tutumatua never goes: Tuvutha and Munia. If a man does not want to go to some place they say, "He is prodding with the end of his spear."

TOTOYA

In Vanua Vatu there is a white *kawakawa* fish. 825

It is the animal of the Two Goddesses, the "bagged fish" of the Matangi Women. They netted it in the sea and found a pool and put it in. There lives also the cooked prawn; their fish for roasting; it is ready cooked. If a man goes to sea he must take a priest with him or it will not appear. People who go to sea call out the *tama*, then sing, and the *kawakawa* and the prawn appear. It is forbidden to point at them or they will disappear. If we take the prawn into our hands it will melt; if we pour back the water in our hands there will be the prawn in the pool. There is also a snake known as the *ngata sivi*, the mother of the *kawakawa*. It cannot be touched. On the way to the place is a club, the club of Ravuravu.

MATUKU

In Levukaindaku are two red stones above high water mark: 823

They are flood stones. When the time comes to catch palolo in Ndaku the men of Nggalivanua come and hit the stone to prevent the netting, because no palolo are caught

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

yaka wood with hinges and corners of plated silver. The coffin had been imported from Suva prior to the death of the chief, who had been ill for some time. The deceased had been dressed by near relatives in a shirt, a coat, and a kilt of Tongan tapa. The head was bare. Informants said that formerly a whale's tooth was buried with the body, but on this occasion none had been placed in the coffin.

The interior of the chief's house consisted of two rooms separated by a wooden partition. The coffin lay in the middle of the inner room on a wooden dias, 45 meters high, covered with fine mats. The floor of the room was covered with fine mats and barkcloth, and the walls and ceiling were festooned with Fijian tapa.

On the thresholds of the two doorways on the windward side of the room, fires of sandalwood burned continuously from the death to the burial. Because of the scarcity of sandalwood in Lau the wood for this purpose had been collected for years and stored in the chief's house. The fires were attended by near female relatives of the deceased, who frequently scattered powdered sandalwood about the coffin. The fragrance of sandalwood permeated the room and obliterated the odor from the corpse, which was not preserved in any way.

The walls and ceiling of the outer room were draped with long strips of Fijian tapa. Five long pieces of tapa lay in elongated, puffy piles on the floor. At the lower end of the room near the main entrance sat four women called fanners (*iri iri*). Each held a fan (*iri*) in the right hand and fanned with short, quick, rhythmic movements which, by means of a turn of the wrist, described a semicircular arc in the air. The women worked in shifts so that the fanning was continuous from death to burial.

At night a group of female relatives, called the *tonitoni*, kept watch over the body. Natives say that the purpose of the *tonitoni* is to keep away evil spirits. Women of the nobility watched in the inner room and those of the lower class in the outer room. Outside the house was brilliantly lighted with lamps placed at intervals along the walls.

The older male relatives of the deceased (*koira na tonitoni* or *mbota*) sat in the kava house (*vale ni yanggona*), a temporary pavilion erected near the chief's house, drinking kava day and night. Women were present in the kava circle, but middle-aged men mixed the kava by the Tongan method. The root was pounded in a wooden mortar with an iron pestle and mixed in a wooden bowl with legs which was made on Kambara. The ceremonial kava drinking continued until the tenth day after the burial when a feast called *i vaka mbongi tchini* was held. Relatives who were absent from the kava circle were fined small quantities of kava. The crowd smoked and told jokes and amusing stories, and whenever it became too noisy every member was fined a handful of kava and tobacco.

As the funeral day drew near, groups of mourners began to arrive from Lau, and even from Mbau and other parts of Fiji. As each group arrived it presented property (*i yau ni rengguarenggu*), consisting of whales' teeth, mats, and tapa in a house (the Vale Vou) in the chief's compound. The mats were carried and presented in rolls, the tapa in long, outstretched pieces, and the whales' teeth in clusters of six to ten. The gifts were received by the herald of the deceased, a man of Tanggalevu, Tumbou. Kava, made by noble women, was drunk. The root was pounded with a stone pounder on a flat stone. After the presentation ceremony the property was taken to the chief's house.

The funeral (*na veimbulu vaka turanga*) was held on the day after I arrived. A cement vault, 3 meters long, 1 meter wide, and 3.5 meters deep, had been prepared in the chief's burial mound, called Vakanitawake, in Tumbou. The burial mound was rectangular in shape and 3 meters high. One broad side was stepped. The vault was lined with mats ornamented with bright wool borders, and the mound was fenced with tapa and wreaths. Women mourners carried long, outstretched pieces of Tongan barkcloth and placed them on the ground to carpet a path from the door of the chief's chamber to the tomb. They seated themselves about 2 meters apart on either side of the path and bowed their heads (pl. 1, *A*).

Over the tapa carpet moved the funeral procession. The bier was carried on mats by 20 men. It was followed by colonial officials from Suva including the Governor of the

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

431
728

presentation of a gift of atonement (*i soro*). The gift might be whales' teeth, land, or a woman.

726
539

The following war tale was told by Moto of Undu:

The Undu people were at war with Tokalau and Lomatchi. The strongest man from Lomatchi, called Tute, was leading the Tokalau and Lomatchi men. The Undu people said, "If you who are related to us spear us, why not also spear the Tokalau people?" Then Tute turned and speared the strongest of the Tokalau men. Before he speared him he said, "Taipioloa" (I am going to be your enemy). All the rest of the men from Tokalau ran away.

RELIGION

CULT OF THE LAND PEOPLE

173
[184]

There was a marked difference between the beliefs and practices of the land people and the chiefs' group in Lau. The land people retained their beliefs and individuality in spite of the dominance of the immigrants.

The most detailed information regarding the beliefs of the land people was obtained on Kambara. The land people of Kambara formerly believed they originated from the *ngingia* tree. They were the fruit of the *ngingia (vua ni ngingia)* and it was their forefather (*vu*). When the missionaries came they made fun of the land people for believing they were the fruit of the *ngingia* tree because this tree bears no fruit, but the land people insisted they were the fruit or offspring of the tree. Natives say there is only one *ngingia* tree on Kambara. The tree is called by the title Vu (Forefather). It grows near the beach north of Undu, the stronghold of the land people. It is kept free of underbrush and the men of Undu still offer ceremonial food and kava there in times of distress. The rite was last performed a few years ago when a severe drought threatened the island food supply.

Mosesi, a very old informant who was born on the recently deserted island of Wangava, said that the Wangava land people, who are closely related to the Kambara land people, originated in the *ngingia* tree just as the Kambarans did.

173
825

The forefather of the Kambara land people is incarnated in the red shark (*nggio ndamundamu*). It is the *wanggawangga ni vu* (canoe or vessel of the forefather). The red shark is the guardian of the land people. Its title is Tui Natakala or Ratu. A member of this group may not kill, harm, or eat it. The red shark is still propitiated by the land people with offerings on the beach or on a canoe at sea and its appearance is considered a good omen.

The red rooster (*toa kula*) is the emblem of the Kambara land people, and it symbolizes power and strength. Its title is Kula. Formerly the land people were forbidden to kill or eat it.

173

The following information regarding the origin of the land people was obtained on other islands visited.

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

173
825

The land people of Fulanga believed they originated from a hen, according to a tale recorded on Fulanga:

> A hen had many chicks and no food. She said to the chicks, "Why don't you scratch?" The chicks who were very hungry began to scratch, and they scratched the bottom out of the land in many places. The chicks are the people of Fulanga and the land is called Vanua Seu (Scratched Land).

173
824

On Mothe the land people are called Vuata Ivi (Fruit of the Tahitian Chestnut). The *ivi* tree is still sacred to them. To cut it down, to cut off a branch or a leaf, or to injure it in any way was formerly tabu. The fruit, however, was picked and the first fruits offered to the priest. The remainder of the crop was eaten by the people. The *sokula* (a kind of shark) was tabu to the Mothe land people. If the *sokula* is seen today the Mothe people say, "That is our shark." Informants say that the *sokula* is given offerings of kava and food. According to one story, the *sokula* became sacred to Mothe when Andi Mailangi, a woman from Taveuni, married a Mothe man and went to Mothe. The bird of the Mothe land people is the *taisini*, a large hawk.

173
771

Namuka natives say that long before the recent settlement of Namuka by immigrants from Undu, the island was inhabited by people who had their own forefather (*tu*) in the form of a white dog. This dog had children who were the aborigines of Namuka. The group was exterminated, and later land people from Kambara settled on the island. The *mbalembale* (a large fish), is the fish of the land (*ika ni vanua*). It is called Wangga Namuka (Canoe of Namuka). Formerly, when outside the reef the Namukans would call, "Wangga Namuka" and the *mbalembale* would hear and come to receive offerings of kava, food, and wreaths. Today the Namukans are the only Lauans who have lost the art of sailing outside the reef. The following tale is told on Namuka:

> One day the people wanted something to eat with the bananas they were roasting, so a man went to dive for shellfish and was drowned. A second man went for shellfish and drowned. A third and fourth man drowned in the same way. The souls of these men entered the *mbalembale* and since that time the *mbalembale* has been the "fish of the land."

I have concluded from the above that the land people of each island possessed true totems in the form of a local species of plant or animal. The group believed in its descent from the totem which was sacred to it.

The totem was incarnated in a species of large fish called its *wangga* (canoe) and also in a species of bird which was the emblem of the group. The totem and its incarnations were sacred to the group. They were propitiated with offerings by the group and protected by tabus which forbade members of the group to kill, eat or harm them. They believed the appearance of a member of the species which incarnated a totem to be a good omen.

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

TURTLE FISHING

The sea turtle (*vonu*) is a chiefly animal in Lau, and is protected by special rules. Permission to fish for turtles must be granted by the master fisherman of the chiefs' phratry. Most of the turtle fishing (*vothevothe,* to paddle) in southern Lau is done by members of the chiefs' phratry on Kambara. The master fisherman describes the day and place of the hunt, and at the appointed hour the whole community streams to the beach.

Men and women (mainly young girls) board the canoes. The master fisherman paddles out near the reef and the boats line up, with the two canoes on the wings about 50 meters ahead. "Vola", the master fisherman cries, lifts his paddle, and all boats paddle forward. If a turtle is seen in the water the person who detects it calls excitedly, "Vonu, vonu!" and points toward a dark spot moving ahead. The fishermen paddle quickly with all their strength to catch up with the turtle. Frequently it escapes, but sometimes after a chase of several minutes it pauses at the bottom of the lagoon. A young man dives down behind the turtle, grasps it under the plate nearest the neck with his hand, and with his foot against the back of the animal, turns it over, shoving it to the surface upside down. The people on the canoe haul it aboard and place it on its back. The same method is used on a dark night, when the moving turtle causes a phosphorescent light. The conch shell is blown on the return of the canoes from a successful turtle hunt.

Turtle breeding is described on pages 141-142.

Turtles bred in the lake on Wangava are caught by means of a turtle net. The only net in southern Lau belongs to Mothe but it has been borrowed by the people of Kambara, who use it on the Wangava lake. I witnessed a netting day there. The net was hanging over a rod set on two forked stakes near the lake. Before it was taken down, dry leaves were gathered and lit to windward so that the smoke might blow through it and purify it on the chance that a pregnant woman had touched it. "But no one lives here", I said. "Just the same some women are *tha* (bad)", was the answer.

The net was placed on a canoe and taken on the lake. Floats of *vutu* (*Barringtonia*) nuts kept the upper length of the net on the surface of the water, while weights of stone held the lower length of the net on the lake bottom. The net was put out at eleven in the morning and at four o'clock in the afternoon one turtle had been caught. The next morning two turtles were netted and on the third day two more. They weighed from 90 to 175 pounds. The animals were taken to Kambara. One soon to be eaten, was taken to the village of Nggalinggali where it was kept on its back. The others were placed inside a turtle fence in the lagoon.

POISONOUS FISH

The natives claim that the fish in the section of the Kambara lagoon stretching for about 200 meters along the northwest shore of Tokalau have been poisonous since the hurricane in 1929. They say that three people in one clan died from eating fish caught there. They do not know why the fish from this

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

825 section are poisonous while those from the surrounding waters are not, but some believe that during the storm poisonous seaweed was carried through the passage situated opposite the poisoned section and now grows there. Patches near the islands of Komo and Mothe have also been poisoned since the 1929 hurricane.

Hunting

Pigs

224 Though wild pigs are no longer found on Lau, some old people have participated in pig hunting. Moto of Undu describes it as follows:

> Many young men went with spears through the jungle, sometimes with a dog. We encircled a large coral pocket and placed men with spears at the exits. Other men went down into the pocket. The pigs ran from the exits and were speared. Often the injured pigs ran back into the pockets or to other exits until they were killed by another spear or died of loss of blood. The legs of the dead pigs were tied together and two men carried them home on a stick across their shoulders. The pigs belonged to all the hunters and after the hunt a feast was held.

Goats

There are wild goats on the uninhabited island of Aiwa and a few on Kambara. Men sailing by canoe between southern Lau and Lakemba usually stay over night on Aiwa and occasionally hunt goats. The goats are chased into a coral pocket, and as the animals try to pass through the exits, they are clubbed. Occasionally live goats are caught and taken home.

Wild Fowl

223 The Lauans are not very successful in trapping wild pigeons. They are occasionally trapped in a basket (*wali*) in which are tied red berries for bait. But I have seen the trap placed in a red berry bush where the birds can have all the berries they want without entering the trap.

There are wild chickens on Kambara, Fulanga, Wangava, and Namuka which closely resemble the domestic chickens. Wangava and Kambara have many. Traps are occasionally set for them in the jungle. A chicken trap (*ndau ni toa*) is a pyramid-shaped, four-sided frame of any kind of wood faced with slats. It is open at the base and is placed on the ground with the bait inside. One side is raised and propped up with a stick just high enough so that the fowl can enter.

Wild ducks are seen on the brackish lakes of Namuka and Wangava.

Animal Husbandry

Pigs

23 Pigs (*vuaka*), which are scarce in southern Lau, are the most valued domestic animals. Pork is an esteemed food for feasts at important weddings, initiations, and funerals.

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
Kambara

may kill, harm, or eat it. The appearance of the red shark is still considered a good omen, and it is propitiated frequently from canoes or on the beach with offerings of food, kava or wreaths. It was also tabu for commoners of Kambara to kill or eat the red rooster.

Members of the upper class formerly believed that all the inhabitants of the Lau islands journeyed after death to a jumping-off place called Nai Thimbathimba (pronounced Nai Thim'-ba-thim'-ba) on the west or northwest side of each island, and from there sailed by canoe to Nai Thombothombo (pronounced Nai Thom'-bo-thom'-bo) at the extreme western end of Vanua Levu. The commoners, on the other hand, believed in a local abode of the dead.

This was the native outlook on life at the beginning of the nineteenth century when the first Christian missionaries to Fiji landed at Lakemba.

THE CANNIBALS ARE CONVERTED

Endua na kunea maivei na mbula?
Sa na kunei mai Mburotu Kula

Where shall we find the life?
It is to be found in the Red Paradise.

From the teachings of Navosavakandua[47]

The Christian gospel, based on the importance of the spiritual life of the individual, on monotheism, and on brotherly love, presented a striking contrast to the more worldly native outlook on life which the missionaries encountered in Fiji. Christian ideals such as peace, the sanctity of human life, and monogamy were equally foreign to the Fijian before contact with the west. The missionaries introduced the idea of heaven and hell with the word "devil" (*tevoro*) into native ideology. They reduced the native hierarchy of ancestor gods to a hierarchy of devils ruled by the all powerful Christian

[48] A. B. Brewster, op. cit., p. 251.

10:St. Johnston G-5 (no date)1918
OQ6 Lau OQ6

that), said Tui Liku, angrily, for he was a proud man, and full of vanity.

"'You must,' replied Ligadua, 'you may not stay here.'

"So Tui Liku perforce returned into his body. And soon after that the canoe came from Matokano, and he returned home; but he was ever afterwards known as *Matadua* (the one-eyed one).

"And the *Dilios* at Tuvana, to this day, call out '*Tui Liku, Tui Liku,*' all day long."

* * * * *

And here the old man's tale ended—a tale that was firmly believed in by his fathers, and not a little by himself, as a true story of what actually happened. And a family at Matokano claim to trace direct descent from Tui Liku to this day.

Now if the south Lauans came from the south-east, probably from Tonga (I mean came by "drift" in very remote days, and long before the eighteenth century T[illegible]an invasions), they would have quite forgotten Tonga except as a vague and semi-mythical place. Then, when the old home was forgotten, it is possible that some adventurous spirit from Ono or Tuvana actually did sail—with that rare occurrence, a westerly wind—to Tonga, and bring back with him these fruits and birds; hence the tale of Tui Liku.

10:St. Johnston G-5 (no date)1918
OQ6 Lau OQ6

whom they supplied with muskets, and surrounded the town of Mabula. Then they advanced and called a meeting; and after telling them why they had come they took three of the men who had done these things most often and flogged them before the whole town, and also burnt their houses; and for many years afterwards no more wire was cut on this island."

At this point the track led suddenly round a corner on to the beach again, and a white crane and its mate, a black one, who had been busy searching the reef pools for small fish, flew off with loud "caws" from almost under our horses' feet.

"Io, Belo!" cried Wiliami, "our horses shall not *tama*[1] with you like the men of Yacata did."

"And what made the Yacata people *tama* with a belo,[2] Wiliami?" I laughed.

"No one knows, sir," he rejoined; "but 'tis said that some men of Yacata Island were one day paddling a canoe beneath the cliffs at the back of Vanua Balavu, and when they came suddenly to the gap that separates it from Na Malata Island they heard what they thought was a loud *tama* from round the corner. They at once stopped paddling and leaned forward, heads down, to join in the respect that was evidently being paid to some big chief, when to their surprise

[1] Pay homage of respect. [2] Crane.

10:St. Johnston G-5 (no date) 1918
OQ6 Lau OQ6

●825 576 they saw that they had been mistaking the cry of some cranes for a *tama*. But some men of Na Malata Island, who were fishing behind the rocks, pretended that the *tama* had been meant for them, and thus it became a joke that the people of Yacata were *Kaisi*[1] to the people of Na Malata."

At this moment we reached the outskirts of Mabula town; and for the time being the store of anecdotes of my chatty friend had to be cut off, to make way for the more pressing business of a "town inspection."

[1] Inferior in rank, literally slaves.

10:St. Johnston G-5 (no date)1918
OQ6 Lau OQ6

assuming the shape of a bird, he flew after Dakuwaqa across the seas. Fast swam the shark-god, but faster flew Tui Vutu, until at last, near Vanua Balavu Island, the race was run, and Tui Vutu grasped the necklace and set off home. And for a reward Tokairabe gave Tui Vutu the rank of Mataivalu Kalou, so that he was ever afterwards given the first place in all things.

"And never again did Tokairabe take his *salu salu* into the water with him, so that to this day the people of Lakeba take no tribute to Cakaudrove, whereas we of Vanua Balavu still carry yearly gifts there.

"Now, even before the flag-hoisting, the *Konisela*[1] had come to this town and at a meeting had decided that the over-lordship of the Northern Isles should go to Maafu, Lord of Lau, and that Tui Cakau of Cakaudrove should no longer hold claim to them; and when the *matanitu*[2] arrived the over-lordship passed to it in turn; and it was only our ancient love of custom that caused us of the Northern Isles still to carry annual gifts to Cakaudrove.

"And thus it came about that not so many years ago old Akuila Toro, Chief of Mualevu—whom I saw out on the *rara*[3] but yesterday—sailed one day to Taveuni to bear his annual *sevu*[4] to Tui Cakau; and his ship, a fine schooner

[1] The British Consul, Capt. Jones, V.C. [2] British Government.
[3] Village green. [4] Offerings.

10:St. Johnston G-5 (no date) 1918
OQ6 Lau OQ6

776 called the 'Meré,' met a sudden storm in
● 825 Somo Somo Straits, and sprang a leak and sank, leaving Ratu Toro and all his men to swim to the distant shore.

"And when they were about half-way a great shark rose to the surface and looked at them, and then swam slowly round them, smelling at each as he passed; and they knew no fear, for were they not Dakuwaqa's men and recognized by him? But there was a Tongan sailor with them and him they placed in their midst, for had Dakuwaqa seen him, short indeed would have been his life. And so they made safely to shore and all were unscathed; and the Tongan, climbing up on to the reef, cried out, mockingly, '*Sa lako, Bokola*,'—and *Bokola*,[1] as you know, sir, is but an ill name to call anyone, and not at all a word to use to a god. And the Tongan escaped on that day; but months afterwards word came from far-off Tonga that he had been taken by a shark while out fishing one day—for Dakuwaqa never forgets—and the fear of Dakuwaqa thus became greater than ever.

262 "These, sir, are but idle tales," added the old
825 lady, with a would-be scornful shrug of her
776 shoulders, meant to impress on me her utter
[201] disbelief in such things. "You know, of course,

[1] Literally, the corpse of an enemy prepared for a cannibal feast; and the greatest insult in the language.

10:St. Johnston G-5 (no date)1918
OQ6 Lau OQ6

that the men of Boitaci used to claim that they could ride to safety on Dakuwaqa's back if ever they were worsted in a battle; but I have never seen that done, and no doubt 'tis but a *kavu* tale. This, however, I do know, that the flesh of the shark is *tabu* to them to this day, whereas to other parts of Lau it is allowed; and, indeed, young shark, and the fins and certain parts of even a full-grown shark, are with us deemed a food worthy of chiefs.

"But enough of Dakuwaqa. It comes to my mind that I promised once to tell you the story of Ulumatua, the great serpent-god of my own people, the tribe of Gala, and of certain other tribes of these parts.

"Well-known to all is the history of Degei, the parent god of all, who dwelt in the Na Kauvadra mountains of Great Fiji; but of his children who journeyed on towards the rising sun and finally landed on our coasts but few know the full tale.

"Now, the eldest of these was Ulumatua, and he came to this isle in the very ancient days before man lived here at all; swimming over the great seas came he in company with his brethren. And here it was that they parted, some going to Kabara and the other isles to the south, and some going in a westerly direction to Moala and the neighbouring lands. But